

sive *Explanation of (Candrakīrti's) "Entrance to (Nāgārjuna's) 'Treatise on the Middle Way'"* tr. by J. Hopkins and A. Klein, p. 177; in A.C. Klein, *Path to the Middle: The Spoken Scholarship of Kensur Yeshey Tupden, Commenting on Tsong-kha-pa's Illumination of (Candrakīrti's) Thought (dbu ma dgongs pa rab gsal)*, pp. 147-183. Tsong-kha-pa (1357-1419 C.E.) founded Gelukpa Buddhism. See NYINGMASCHOOLHIST, vol. 1, p. 318; the author, H.H. Dudjom Rinpoche, Jikdrel Yeshe Dorje, considered an enlightened yogin and meditation master, died in 1987. Cf. Foreword by Shenpen Dawa Rinpoche, pp. xxv-xxvii. The discourse is T127 (T= Tōhoku Univ. catalogue of Tibetan Buddhist Canon).

¹⁰¹Cited in A.C. Klein, *Path to the Middle*, op. cit., p. 177.

¹⁰²See above, p. 85; Nāgārjuna, *Nagarjuna's Letter to King Gautamīputra*, p. vii.

¹⁰³See idem, pp. 177,278. This text is found in P 735, vol. 21. (The "P" refers to the Peking ed. of the Tibetan Tripiṭaka.) The Sanskrit title may also be glossed *Sūtra of the Collection of Transcendent-Wisdom Verses*.

¹⁰⁴As found in James's writings; as quoted in J. Kagan, *The Nature of the Child*, p. 27, where it is remarked that this description "was rendered credible, by the popular notion of the infant as an inherently helpless creature with little power to resist environmental intrusion."

¹⁰⁵Dates given for the composition of the Heart Sūtra range from the generally cited fourth century (e.g., CH'EN, p. 59; P. Harvey, *An Introduction to Buddhism: Teachings, History, and Practices*, p. 95) to several centuries later, perhaps during the eighth century; for more, with an analysis of this text as originally Chinese, subsequently back-translated into Sanskrit, see J. Nattier, "The Heart Sutra: A Chinese Apocryphal Text?" in *The Journal of the International Association of Buddhist Studies*, vol. 15, no. 2 (1992), pp. 153-223.

¹⁰⁶Heart here can mean the physical heart, the emotional heart, the core, the essence, the interior=secret=hidden. (See MACDONNELLSKT, p. 380.) This discourse is best known in Chinese by the short title of the 心經 *Hsīn Chīng*, or *Heart Sutra*, and in Japanese as the 般若波羅蜜多心經 *Hannya-haramitta shin-gyō*. This name is read in Chin. as *Pō-jō pō-lō-mi-tō hsīn chīng*, clearly in part a translit. of the sounds of "prajñāpāramitā" rather a transl. of the meaning of this part of the Skt. title. It is also known by the longer title of *Mahā-prajñā-pāramitā-hṛdaya-sūtrā*, in Jap., *Maka-hannya-haramitta-shin-gyō*. (Ditto re 摩訶 Jap., maka; Chin. mó hō, as translit. of mahā (Skt. for great). See further, NICHIEI, pp. 109R-110R,215L; SOOTHILLHODOUS, 436R; MATHEWS#4541,2112.

¹⁰⁷See DUMOULINZENINDIACHINA, pp. 72,286,353. This name corresponds to MATHEWS#2053,5630,6162,1171.

¹⁰⁸As quoted from the cmy. by 憨山 Hān Shān, the 心經直說 *Hsīn Chīng Chih Shuō*, or *Straight Talk on the Heart Sutra*, in LUKCH'AN, vol. 1, p. 211. For the life of this Ch'an Master, see pp. 149-151. This is not the same person as 寒山 Hān Shān (early 600s C.E.), of crazy-wisdom Cold Mountain fame.

¹⁰⁹See E. Conze, *Buddhist Wisdom Books*, pp. 77-107.